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Ensayo sobre el hombre y otros escritos Alexander Pope,2017-06-15 Chesterton llamó a Alexander Pope el último poeta de la civilización. Marcado por la deformidad corporal y las enfermedades, que suplió con la excelencia del ingenio y el cultivo de la amistad, Pope encontró en la imitación y la sátira una forma de expresión que no ha sido superada en ese terreno. Traductor de Homero y editor de Shakespeare, Pope hizo de la literatura una forma de vivir. Prácticamente inédito en español, esta edición presenta a Alexander Pope como un autor que puede orientar al lector en un tiempo de crisis y corrupción moral y económica que no puede someter a los espíritus nobles e independientes.

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UN AÑO EN LA VIDA DEL DR. ZORRO FREDERICK L. MALPHURS,2014-07-15 During the years of Mexican President Calderone, drug cartels fought pitched battles against other cartels, the police, the army, and the good citizens of Mexico. Kidnappings, murder, threats, and intimidation by drug cartels impinged on every facet of Mexican life. This story of the de la Vega family in Culiacan, the state capital of the Mexican state of Sinaloa, tells of their struggles with the death of their

beloved sister and the courageous brothers who become a force exacting revenge on the Pacific cartel ...

La Abeja ,1862

Hojas selectas ,1921

Discursos XXXVI-LX Dión de Prusa,2016-08-05 El orador y filósofo griego Dión de Prusa (o Crisóstomo) predicó una doctrina de moderación y contentamiento en sus viajes por toda Grecia y Asia Menor. Filóstrato incluye a Dión de Prusa (también llamado Dión Crisóstomo, boca de oro) en el movimiento de la sofística, aunque aclara que por su personalidad y por su obra rebasa las categorías angostas. En efecto, este orador, filósofo e historiador griego del siglo I d.C., nacido en la pequeña ciudad de Prusa, en la provincia romana de Bitinia (noroeste de la actual Turquía), pronunció discursos en varias situaciones de las que atraían a los sofistas, y algunas de sus ochenta piezas oratorias conservadas son inequívocamente de lucimiento y exhibición retórica, sobre asuntos triviales ajenos a las grandes cuestiones del pensamiento. Incluso uno de sus discursos, *Contra los filósofos*, justifica la expulsión de los filósofos de Roma e insta al destierro de los seguidores de Sócrates y Zenón. Sin embargo, otra vertiente de sus discursos responde a los planteamientos de las filosofías cínica y estoica concernientes a la ética y, en general, al modo de vivir: una sencillez integrada en la naturaleza. También abordó temas de política. En esta faceta sería de su producción trató temas como la esclavitud y la libertad, el vicio y la virtud, la libertad, la esclavitud, la riqueza, la avaricia, la guerra, las hostilidades y la paz, el buen gobierno y otras cuestiones morales. El emperador Domiciano le expulsó de Roma (donde residió una temporada) y de Italia a raíz de una relación con conspiradores, lo que propició que Dión viajara por el Imperio, con una modestia y una pobreza extremas. El nuevo emperador, Nerva, revocó el castigo, y Dión trabó amistad con el sucesor de éste, Trajano, al que dirigió más de un discurso encomiástico, y quien se dice que le llevó en su carro en su triunfo dacio. Dión pasó los últimos años de su vida en su Prusa natal, donde participó activamente en la política.

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